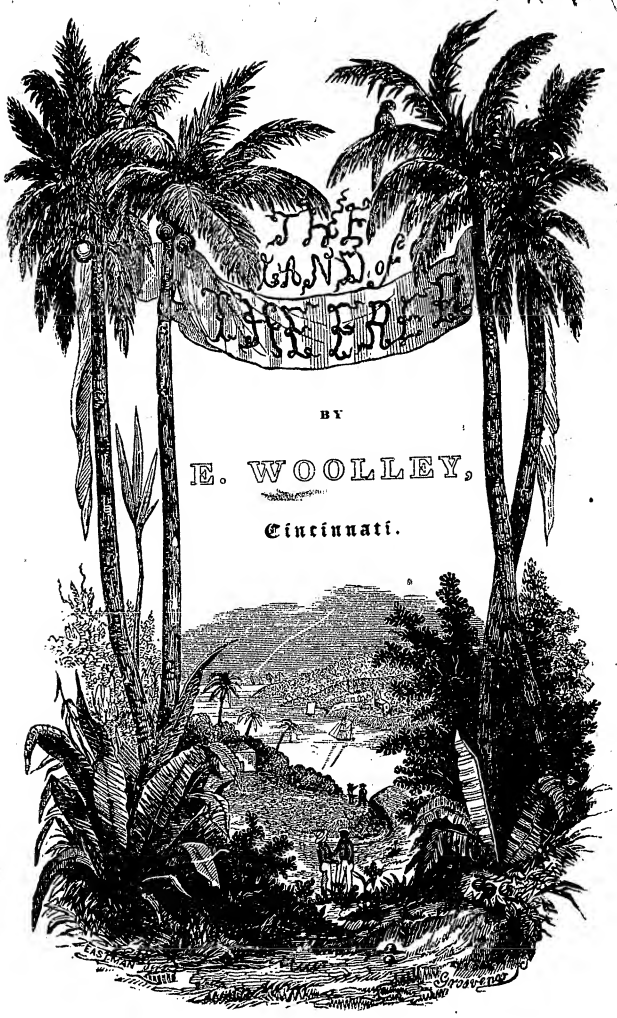


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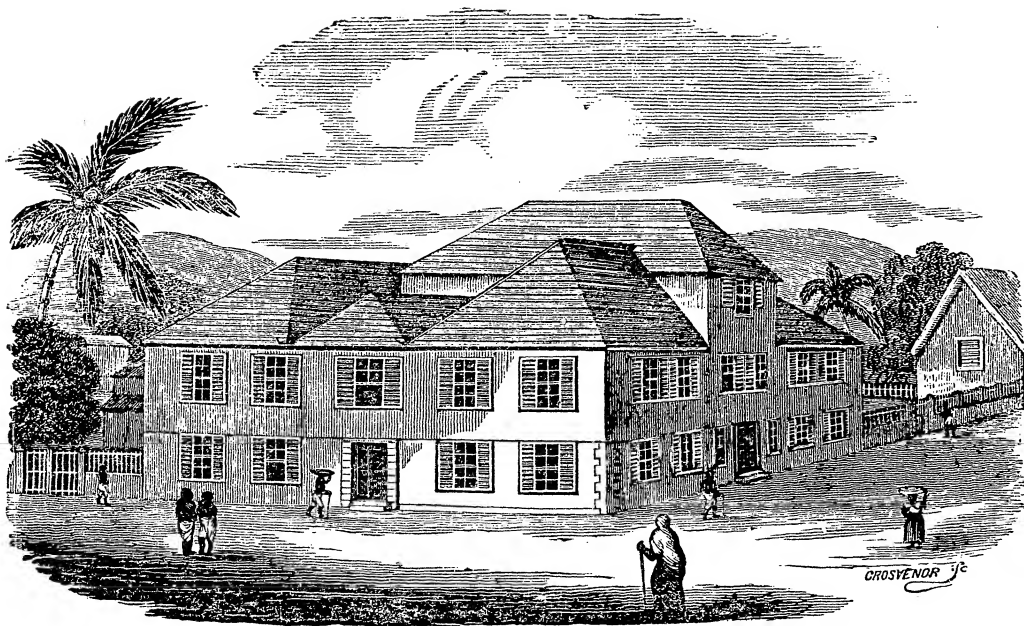
BY

E. WOOLLEY,

Cincinnati.

EASTMAN

CHAPMAN



THE BAPTIST CHAPEL AT MONTEGO BAY DESTROYED BY THE MILITIA, 1832.

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THE

# LAND OF THE FREE,

OR,

## A BRIEF VIEW OF EMANCIPATION

### IN THE WEST INDIES.

BY

E. WOOLLEY.

#### MISSIONARY FROM JAMAICA.

PART I.

"THE SPIRIT OF LIBERTY THAT STRIKES THE CHAIN FROM THE SLAVE  
BINDS THE FREEMAN TO HIS BROTHER."

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CINCINNATI.

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THE  
LAND OF THE FREE,

OR,

A BRIEF VIEW OF EMANCIPATION IN JAMAICA.

The design of this work is to give an impartial account of the past and present state of the West Indies—to record the most interesting events of the last twenty years—to afford a general view of the great success attending Missionary operations—and to give a plain statement of facts, relative to the “working and results of emancipation”—so highly important to the Christian, Philanthropist and Statesman. In his determination to present the Truth only, the author asks from the reader a candid—a manly inquiry and judgment; and hopes that the tidings he brings from the Land of the Free in the Western Ocean will be welcome to every lover of Free Institutions in this great country.

The opponents of Emancipation, and the advocates of non-interference with this peculiar question, have often appealed in justification of their doctrines, and as a triumphant proof of the folly of Abolitionists, to the reports given of the failure of the scheme in the British West India Islands. The correctness of such reports may be judged of from these pages, the object of which will be to give a brief sketch of the subject, founded on the testimony of eye witnesses. A more extended view of the position of affairs in all its details may hereafter be laid before the public. At present the Island of Jamaica will come under review, relative to which, the writer can declare much of what his own eyes have seen, and his ears have heard. He fears no contradiction, he is prepared to defy any who will be bold enough to question what is advanced.

Having met with considerable want of knowledge of the history and condition of this Island, it is thought necessary to give a short

outline thereof at the onset, to render what may be alluded to, as we proceed, intelligible to the reader: This will absolutely require much brevity;—the copious details now in our possession must be partially laid aside;—some cramped into the confined compass of these few pages,—and the beauties of style and of full description give place to a bare statement of important facts. The reader is particularly requested, not to think that the *whole* picture is here presented,—what is advanced is but a sample sketch of what a better artist than the present could depict,—a picture that would gain the admiration of every true lover of beauty, truth, and humanity.

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## THE HISTORY AND CONDITION OF JAMAICA UP TO THE YEAR 1832.

Jamaica is a mountainous Island near the Gulf of Mexico, about 160 miles long and 60 miles broad. It was discovered by Columbus in his second voyage in 1494, and became a Spanish Colony. Its condition as such was truly wretched. In the course of sixty years its inoffensive Indian inhabitants, amounting to nearly 100,000, were exterminated, either through their dreadful sufferings while digging in the mines for the Spaniards, or by the wanton barbarity of their masters. "It was also a frequent practice among them," as one of their historians informs us, (human nature shudders at the tale,) "to murder hundreds of these poor creatures, merely to keep their hands in use. They were eager in displaying an emulation which of them could most dexterously strike off the head of a man at a blow, and wagers frequently depended on this horrid exercise. \* \* \* They had the impudence to suppose themselves religious, and the favorites of heaven! Some of these most religious adorers of the Holy Virgin forced their unhappy captives into the water, and after administering to them the rites of baptism, cut their throats the next moment, to prevent their apostacy!—Others made and kept a vow to hang or burn thirteen every morning in honor of Christ and his apostles!!"—BRIDGES.

In 1655 it became by conquest a British Colony. Its political constitution has greatly changed since that period. From the rule of martial law, and from a mere dependence upon the crown of England, it has advanced to a position in which its inhabitants not only

possess all the immunities and privileges of British subjects—but make by their representatives, their own laws and taxation. The Legislature is composed of a Governor, Council and House of Assembly. The former is appointed by the Queen, and is her representative. The Council is also appointed by the Queen at the recommendation of the Governor, and supplies the place of the “House of Lords”—and the Assembly is composed of 47 Representatives of all freeholders having a freehold of the annual value of thirty dollars, and of tax payers to the amount of fifteen dollars per annum. The Representatives must have a qualification consisting of a freehold of \$1500 per annum, or a real or personal estate of \$1500. The Governor, Chief Justice, Attorney General, *Bishop*, the Commander of the Forces, and the Chancellor, are all members of the Council, “*ex officio* ;” the others, twelve in number, are selected from the most opulent in the Island. There are twenty three parishes, about the size of a county in this country,—in each of which a Vestry, composed of ten Vestrymen and two Churchwardens annually elected by the qualified parishioners, also of the Justices of the Peace, and the Rector, conducts the parochial business and raises taxes for its expenses.

The Episcopal church enjoys, or rather abuses, the almost undivided favors of the State. Of late years the church expenditure in the Island has been upwards of \$300,000 per annum—and this has been raised by a taxation obviously made to bear heavily on the emancipated laborers. Added to this, the Rectors are members of the Vestry *ex officio*, and they take good care to exercise their functions for their great advantage. The system of Church patronage in Jamaica is replete with robbery, and disgrace, and requires a long chapter to expose its mischievous doings. The church expenditure provided by the House of Assembly in 1838 was

upwards of	-	-	-	-	-	-	-	-	\$100,000
In 1844 it was about	-	-	-	-	-	-	-	-	140,000

The parochial church expenditure in 1844 was

in addition to the above about	-	-	-	-	-	-	-	75,000
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The amounts have increased the last two years, and it is supposed that a sum of not less than \$300,000 has been annually drawn from the pockets of the tax payers for religious purposes since 1838. The annual amount of Taxation, public and parochial, so far as we can estimate, has been about two millions of dollars ever since the introduction of Freedom. More on this subject cannot be added now, nor

shall we be able to introduce any reference to the exports and imports of the Island. It is sufficient to say that immediately upon its becoming a British Colony, though surrounded with inconceivable difficulties, it began to flourish. In 14 years from the date of its conquest, there were nearly 200 properties producing sugar, cocoa, pimento and indigo, and this prosperity increased every year. It was, however, the theatre of the most cruel exhibition of slavery, and just in proportion to the golden harvests reaped, did the groans of oppressed thousands rise up in agony to heaven for vengeance. The prolific nature of its soil was such that with the rudest culture it yielded so bountifully that the proprietors in England lived like princes. The richest men envied a West Indian proprietor, who by indulgence and display in luxury and extravagance astonished all beholders. This prosperity was in a great measure sustained at first by buccancering, and afterwards the city of Kingston monopolizing the Spanish American trade, became the most flourishing and wealthy emporium of the Western world. This state of things, however, was very uncertain—and the fluctuations in the affairs of the Island furnish a sad proof that the basis on which its flourishing condition was founded, could never be the correct and safe one. Storms, hurricanes, fearful earthquakes, insurrections,—the midnight dread of the tyrant, often swept these sons of inordinate luxury, into an abyss of irremediable disaster. A committee of the Jamaica House of Assembly reported, that between the years 1772 and 1792 the number of estates sold for debt was 177—and 54 were “thrown up,” and 92 remained in the hands of creditors. “Bryan Edwards,” the historian, states in 1798, that nothing could have saved the planters from ruin but the advanced price of sugar in England. The whole fabric of the political and commercial economy was tainted with the poison of slavery—and had it not been for the late great changes, the present policy of free trade would have overwhelmed the planters in *hopeless* ruin.

At the period we now write of, nothing contributed more to alarm the planters, than the efforts of the slaves to obtain their freedom, and the horrid superstitions of the African priests or Obeah men.—The accounts of such disasters are truly awful. Secret poisoning of cattle, slaves, and white people, was more frequent than the open insurrection—but all added together, rendered the fortune and happiness of the proprietor very precarious. The whites, especially in the interior of the country, seldom partook of a meal without mak-



ing one of their slaves, generally the cook himself, eat a portion of the food ; a method of safety that powerfully suggests the fearful state of society at that period. Terrible retribution was given to those Obeah men when detected, and to the leaders of every insurrection. Accounts are recorded of one who was roasted to death by a slow fire,—and of another who was hung alive in chains at Kingston, where he lingered without food or water for nine days, beneath the burning rays of the tropical sun. These cruel tortures, and the constant vigilance of the planters, could not repress the natural desire for liberty that burned in the breast of the slave. Suicide was a common resort, and the mountains sheltered the runaway.—These mountains, for the Island is one vast accumulation of hills, heaped and piled one above the other, often afforded safe and happy retreats for the wretched negroes. Here, however, they were hunted with dogs, and often preferred death in the struggle for freedom, than the bondage of their task master. Poison was resorted to by the slaves to gratify their revenge. The writer has often conversed with those who were eye witnesses of these deeds.

To say, that misery, licentiousness and all the cruel concomitants of slavery reigned supreme in the land, is but the imperfect truth. It requires time, and the rarest eloquence to describe the fearful degradation of every class in the Island, and the horrid barbarities practised on the plantations. There was little or no religion in the Island for more than a century, and when the Missionaries first arrived they met with the strongest opposition and persecution in their benevolent labors. The slaves maintained their African superstitions, and for a long period there was nothing but a corrupt church (Episcopal,) that kept up anything that had even the appearance of religion. In answer to inquiries made in the British Parliament in 1790, as to the religious instruction of the slaves, Mr. Fuller, Agent for Jamaica, and two others, answered that they knew of none. “As to sending Missionaries among them,” said Mr. Edwards in the House of Commons in 1796, referring to one of the African tribes, “I speak from my own knowledge when I say, that they are cannibals, and that instead of listening to a Missionary, they would certainly eat him.” The writer knows a young woman whose little brother was eaten by a slave not much more than 20 years ago.—He confessed the deed on his dying bed.

In 1800 there were only 20 churches (Episcopal,) in the Island, which would only seat about 3000 persons out of a population of

400,000, and from all the evidence afforded, there was not a pious clergyman or layman to be found in the whole Island. At a much later period the Rev. Mr. Hughes, an Episcopal Minister in Jamaica, alluding to the slaves says, "To bring them to the knowledge of the christian religion is undoubtedly a great and good design, in the intention laudable, and in speculation easy, yet I believe, for reasons too tedious to mention, that the difficulties attending it are, and I am persuaded ever will be, insurmountable."—This class of clergymen seemed to act upon this belief, and seldom cared for more than the usual burial and christening fees, at so much per head, ceremonies, which the slaves called "White man's Obeah." The moral and religious state of the white inhabitants, if it be not paradoxical to suppose that any existed, was comparatively worse than that of the slaves. Addicted to every vice, they lived like atheists. It is needless to enumerate a list of crimes and evil habits, when Mr. Long, the historian, sums up the catalogue, in the following sweeping declaration. "Many, says he, "had much fewer good qualities than the slaves over whom they were set in authority, the better sort of whom heartily despised them, perceiving little or no difference from themselves, except in skin, and blacker depravity." This state of affairs continued without improvement until the Wesleyan, Baptist and Presbyterian Missionaries arrived in the Island. They met with insult, persecution, imprisonment and every species of opposition and contumely. Notwithstanding all these obstacles, they succeeded in doing much good, among the free people of color and the slaves. Churches were built, congregations gathered, schools were erected—and in despite of the difficulties of the work, they were very successful. Their plans were not only ridiculed, but opposed, yet they have been followed with the most blessed results. Their career of usefulness was, however, soon stopped, and the insurrection seemed to destroy all hope that they could commence again.

### THE INSURRECTION OF 1831 AND 1832.

This rebellion, as it is often called, demands special consideration, more perhaps than can be given to it in this narrative. It must be borne in mind that for some years previous, the noble band of Abolitionists in England had been striving to obtain the full liberty of the Island. This had every year, in connection with other local movements on behalf of the *political* freedom of the free people of color, caused much annoyance and angry expression of feeling in the

Jamaica legislature. But as soon as the British Parliament and the government, determined to ameliorate the condition of the slaves, and sent some special directions in 1831 to the Colonial Legislature, the rage of the House of Assembly knew no bounds. The most violent demonstrations were made, and threats of rebellion against the home government were openly made and published. These angry debates between the two countries were the common talk of the planters, and the chief subject of discussion among the newspapers. The impression made upon the slaves, who had constant opportunity to listen to the conversation of their masters may easily be seen. They supposed that the "King of England had sent them free papers which the planters would not give them." This impression became stronger and more extensive, and gained ground rapidly, owing to the following circumstances: The overseers often taunted their wretched victims upon this subject, alluding to the efforts of Abolitionists in England, and declaring that they never would consent to emancipation. This declaration expressed in an excited and malicious manner, accompanied, in some instances, with threats that they would shoot all the slaves rather than let them be freed, aroused the dormant courage and spirit of the slaves, and suggested to them the expediency, if not propriety, of making a direct effort to obtain what England was endeavoring to bestow.

Another circumstance that augmented their resolution was, the reading by the slaves of the debates in the Legislatures of both countries. There was a colored lad employed in a printing office who, of course, heard more of the parliamentary news than others. He secretly obtained the newspapers and carried them to his friends in the country. Some could read a little, and these precious messages of hope and liberty were deciphered at night to an anxious and eager crowd. What a scene! The dark, half naked figures of the slaves just visible in the dim shadowy light of a flickering lamp;—their eyes alone sparkling in the darkness as they bend over each other, listening with beating hearts to the slow words of the reader, who, with great difficulty, is spelling out the news of freedom. Who can describe the emotions of such assemblies, as they alternate between hope and fear, and at last resolve to claim their liberty, though at the risk of their hearts blood? Who would wish to goad on the slave to such a desperate step? This news so imperfectly conveyed, and imperfectly understood, indelibly stamped upon their minds that the "free paper" had come and the planters would not

give it up. They therefore determined to claim their freedom. To effect this, they held secret meetings, and bound themselves by a solemn oath not to divulge their plans. They resolved that after the Xmas holidays in 1831, which usually last one week, they would "sit down," that is, cease from work until the planters gave up the "free paper" and paid them wages.

This conspiracy—if such a sensible and righteous resolution can be called so—became in a short time very extensive, but its original character became much altered, and more dangerous. The originator of the scheme, named Samuel Sharpe, was a deacon in the Baptist church, Montego Bay, and a most intelligent, pious and good man. He conducted the plan on "*peace principles*," and when others suggested the necessity of getting firearms, he opposed it with all his might, declaring his firm conviction that no man under any circumstances had a right to take the life of a fellow being. His views, however, were not those of most of his companions, and greatly to his sorrow, they began to procure ammunition. In the subsequent events, Samuel Sharpe did not join in the "disturbances," but used all his influence to prevent bloodshed. The treatment this noble minded slave received from his white masters, will be related presently.

The plan of action was now ripe, but some indistinct rumors of it had reached the ears of the authorities. In the last week of December, 1831, the "rebels" assembled in the interior of St. James, and Hanover parishes. Most of these slaves were ignorant—many of them had no notion of the object of their meeting; some were runaways, and though organized into companies, they had no particular or definite course of action. The whites fled at the first sound of the rising, and the blacks immediately advanced upon the deserted estates. Having indulged themselves in the good cheer and liquors found in the houses, they were easily excited to set fire to the estates. This being once done, furnished a sort of pretext, or example, to them, which they followed wherever they went. They at last seemed to be quite maddened by revenge or despair. They traversed a large portion of the country, and within three days destroyed nearly 100 sugar and other plantations and settlements. The militia fled at their approach;—the vast numbers of slaves on the deserted properties, not knowing the secret, and dreading the anger, both of rebels and militia, fled and hid themselves in the forest and bush. The rebels had compelled all they found, to join them under

pain of death ; but in all their pillage they only killed two white men, one for his known cruelty, and the other was slain by a drunken set who were strangers to that part of the parish, and did not know him. So great was the panic of the whites, that not only was the country deserted, but many families left their houses, embarking on board the vessels in the harbors. If the slaves had known anything of warfare, they could easily have marched into Montego Bay, the town next in importance to Kingston, and laid it in ashes. The militia and inhabitants kept watch ; but their number was nothing in comparison to the thousands of the assembled rebels, and one house on fire would soon spread the flame of destruction through the town, composed as it is, of most combustible materials. The flames of the surrounding country were awful in the extreme, and though every hour increased the danger, and their nearer approach to the town was expected, the slaves did not attempt to injure it. They seemed to think neither of revenge nor plunder, but contented themselves with these destructive bonfires and the plentiful provisions found in the overseers' houses.

Meanwhile the authorities recovered from their fright, and organized companies of militia to disperse the rebels. Revenge and rage at the destruction of their property, added fire to their zeal, and they soon succeeded. Thousands of the rebels were scattered, with a mere handful of men, and hundreds perished to glut the appetite of insatiable anger. Every slave was considered guilty. Those who had been compelled by the rebels to join them—those who through fear had secreted themselves, and those even who remained at home, were alike suspected, hunted, taken prisoners, condemned, and hung, or shot, without trial. The roads were strewn with dead bodies, the food of the carrion birds ; the heads of the principal men were placed on poles, or on the gates of the estates to which they belonged, and the condemned were often taken to their homes to be hung in the presence of their families and friends, as a warning to the surviving. Blood flowed in one continual stream. In the woods, the militia hunters shot down any and all who fled at their approach. In the court martial, it was enough for a witness to say, or the prisoner to acknowledge, that he had been with the rebels, or that he was a member of a Baptist Church, the sentence of death was instantaneous—“Take him (or her) out and shoot him.” Many are the living now, who can give startling accounts of the hair-breadth escapes of themselves and their friends, and of the barbarous cruelties inflicted upon these hapless people.

Great anxiety was shown to find out the instigator of the rebellion. Suspicion fell upon the Baptist Missionaries, and every attempt, even to the procuring of false witnesses, (the names have been given to the world,) was resorted to, but failed. They were in several instances tried for their lives, but their characters were uninjured by the fierce trial they had to pass through. The real author, the brave Samuel Sharpe, at last came from his secret hiding place, and delivered himself up, saying that he was the originator of the insurrection, and that to prevent the shedding of innocent blood, he came to confess the deed. On his trial, he stated his views and justified himself; and while expressing his sorrow and abhorrence, at the devastation caused by his fellow companions in toil, he declared that he had no part in these deeds, having used his best efforts to prevent them. He boldly asserted his right to be free; that God had made him so, and that he was not doing wrong in trying to obtain by peaceable means, what was his birth-right. He was of course sentenced to death. He died in composure, and in the faith of the Gospel. Just as he was struggling on the gallows, the Chief Magistrate of the parish, now alive, was near, glutting his eyes with the dreadful scene. Rubbing his hands, he exclaimed, "Oh the luxury of Revenge!!" He has always taken care to indulge his appetite for this luscious delicacy. His name is Lawson. Samuel Sharpe was hastily buried on the sea shore. The spot was marked by a small foot-board, placed there by the affectionate hand of a relative. Some nine years afterwards, another band of conspirators met one night, with carriage, box, shovel and pickaxe, and by the light of the moon, after considerable difficulty, dug up the coffin, and conveyed it to the town. The writer assisted in arranging the bones in a coffin, and after a few weeks, attended the funeral of the murdered man. He was interred in a vault, prepared for the purpose, under the pulpit of the Baptist Chapel, in Montego Bay, in the presence of many sorrowing friends and relatives. Several Missionaries engaged in the services, and a very solemn and impressive scene it was. The burial took place privately, for fear of any public excitement. The following was published in the Jamaica "Baptist Herald and Friend of Africa," of March, 1843:

"Lines on beholding the remains of Samuel Sharpe, the negro "slave Martyr, who was executed at Montego Bay, on the 23d of May, "1832. His bones were disinterred on the 1st of April, 1841, and "they were interred in the Baptist Chapel of Montego Bay, on the "9th of May or June, the same year."

The Demon of Thralldom rushed on like a flood,  
 And the land of its guilt was empurpled with blood,  
 For long had it rolled in its maddened career,  
 E'er thy corse, honored Sharpe, was stretched out on its bier.  
 The Martyr has fallen, but the palm of the Free  
 Waves proud o'er the British West Indian Sea.

Thou wast nurtured a Captive—a Captive expired,  
 For the wrongs of the Captive thy spirit had fired;  
 Whilst the chill that sat brooding o'er slavery's blast,  
 Did but brighten the flame that consumed thee at last.

The Martyr is fallen!

"Advance to the Conquest!" re-echoed thy zeal,  
 And the truth with thy blood thou did'st nobly seal;  
 For thy banner was white, and thy bosom sincere,  
 And the soft voice of Freedom saluted thine ear.

The Martyr is fallen!

And the chariot has borne thee a victor on high,  
 Whilst Faith views the light of thy path to the sky;  
 See! thy mantle descends on the African brow,  
 And the Jordan of sadness is severing now.

The Martyr is fallen!

Short, short was the reign of thine enemies' ire,  
 Soon quenched was the glare of old Tyranny's fire;  
 And the chain that had shackled the down trodden slave,  
 With Oppression's dread self was consigned to the grave.

The Martyr is fallen!

America! quail, for the cry and the groan  
 Of reft Ethiop's sons are gone up to the Throne,  
 And some Sharpe, yet unknown, may be rousing the storm,  
 That will blight thy fair prospects and wither thine arm;  
 A Martyr may fall, but the palm of the free  
 Must soon proudly wave o'er thy slave-stricken sea.

The Spirit of Freedom moves forth o'er the deep,  
 And the elements wake from the silence of sleep;  
 True, the strife may be fierce, but the Herald of Light  
 Speaks of Beauty, and Order, and Quiet, and Right,  
 Move on, blessed Agent! till all shall be free,  
 O'er every nation and every age.

LucEEA, Jamaica.

Rev. JOHN MAY.

### THE EFFECTS OF THE INSURRECTION.

The rage of the whites, though spent with horrid fury upon the unhappy slaves, especially upon the religious portion of them, was

far from being satiated. It turned against the Missionaries. On the 27th December, 1831, Messrs. Knibb, Gardner, and other Baptist Missionaries, conducted the opening services of a new Chapel, at Salter's Hill, in the parish of St. James. They spoke so much in favor of peace and obedience, having been alarmed by some flying reports, that many of the excited slaves murmured, and said that they also were bribed by the planters. In a day or two, they were called upon to serve in the militia, and upon their refusal were taken into custody and treated with much brutality. Mr. Knibb was taken from Falmouth in an open canoe, in the heat of the day, and confined in the Montego Bay Court-house. Though very unwell, he was not allowed to lie down for repose during the night, being threatened with the bayonet if he attempted so doing. He and his companions were taunted by the militia-men, as they came out and in, with the most fearful threats, and with the pleasure they should enjoy to see them on the morrow "hung on the trees by the road side to diversify the scenery," as one of the infamous editors had recommended. Two Wesleyan Missionaries were treated in a similar manner, and for several months most of those Missionaries and their fellow laborers were in danger of their lives; often the inmates of the prison, they were tried as rebels, and subject to every kind of persecution.

The history of this eventful period of tribulation, is too full of interesting material to be shrunk down into this brief summary. Suffice it to say that on the 3d of January, 1832, the militia, composed of magistrates, merchants, lawyers, clergymen, and the chief men of the Island, not satisfied with the butchery they had perpetrated, under the sanction of martial law, proceeded to demolish the Baptist and Wesleyan Chapels and dwellings. A list of the property destroyed, and of the mob, most of whom the writer knows, has been published. Fourteen Baptist Chapels, besides private houses and other valuable property, were destroyed, amounting in value to \$116,000. Six Wesleyan Chapels were demolished, with a loss of \$30,000 in property. Part of the furniture was stolen, as well as the lumber; and there are men now alive, called respectable, who still live in the house built with that lumber, and who retain the stolen goods. On the 7th of January, 1832, Messrs. Burchell, Dendy and others, arrived in the Island; the former having been a resident Missionary some years in Montego Bay. They were forbidden to land, and upon attempting to do so, they were fired at, and Mr. B. was slightly wounded with a bayonet. They were rescued by the



activity and strategy of a few determined friends, and some free people of color, and took refuge in a British vessel of war. Thence Mr. B. sailed for America.

After several weeks of barbarous cruelty, the Governor, Earl of Belmore, was superseded by the Earl of Mulgrave, who as quickly as possible put a stop to these proceedings, removed the gallows and the heads of the sacrificed from public view, restored some degree of order, and lent all the influence of his high station for the protection of the Missionaries. How much this was needed, may be gathered from the fact, that the whites had formed, at the instigation of the State Episcopal Church clergymen, a "Colonial Church Union," the members of which bound themselves—some with a solemn oath—never to rest, until every "sectarian preacher" was expelled from the Island. Their resolutions, published and placarded throughout the land, met with the approving acclamations of nearly all the white inhabitants, and a part of the free colored people.

While these things were proceeding in Jamaica, and the Missionaries were cast into prison or prohibited from preaching, and their desolate flocks scattered as sheep having no shepherd,—the incidents connected with which events would form an interesting history,—in England the most vigorous war was being waged against slavery, which promised soon to crown the friends of humanity with triumphant victory. Messrs. Knibb and Burchell, Baptists, and Duncan and Barry, Wesleyans, were the Representatives of Jamaica, who, having awakened the public to a sense of duty, were soon aided by the united intelligence and piety of the whole kingdom. Mr. Knibb boldly declared, that Slavery and the Gospel never could co-exist; that one must perish; that the Colonial Church Union had declared this, and that he was determined to combat the foe until slavery died. Endowed with a most vigorous constitution, a powerful mind, a most feeling and affectionate heart, and withal an eloquence unsurpassed perhaps by any, William Knibb electrified the mind of England; demonstrated the justice and truth of his cause, before both houses of Parliament, defeated the boldest of his enemies in public debates, and returned at last to the beloved land of his adoption to celebrate the victory of freedom. His name is enrolled with eternal honor on the scroll of fame. Many others, Mr. Burchell prominently, the Editors of the press, Ministers and members of every denomination aided in the battle and shared both toils and triumph.

Overcoming a thousand obstacles, the result of these united and

devoted efforts was that the reformed Parliament under Earl Grey, passed a law changing perpetual slavery into an apprenticeship for six years, and giving a compensation of 20 million pounds sterling to the planters. The Earl of Mulgrave by a wise and determined course, at length amidst innumerable difficulties induced the Jamaica Legislature to receive these proposals of the Home Government, but in consequence of domestic affliction, and the anxieties and annoyances of this most arduous duty, he relinquished his office before the happy day arrived. The Marquis of Sligo was appointed to the pleasing duty of ushering in the first act of Freedom in 1834, usually called the apprenticeship, which he fulfilled in a most excellent manner.

### THE APPRENTICESHIP SYSTEM.

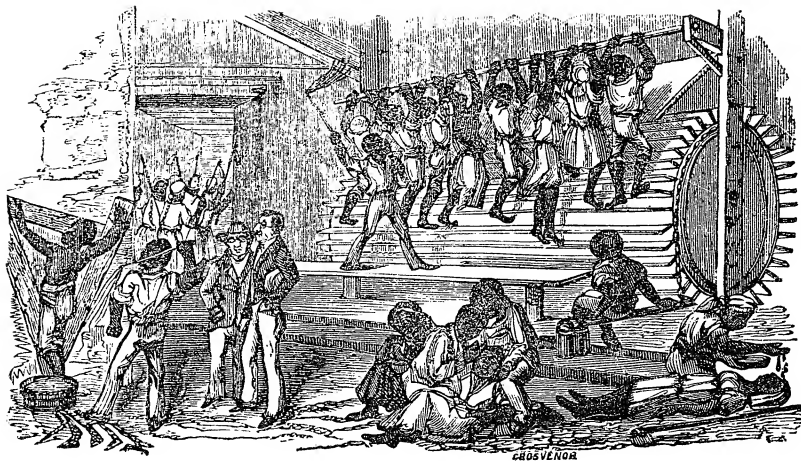
This was, as is well known, but a modification of slavery ; and although it was to exist but a short time, took away the irresponsible power of the masters, made the children under six years of age free, admitted the apprentices to many civil privileges, and gave them many advantages, yet it was but a poor substitute for the freedom the friends of abolition had expected, labored for, and paid twenty millions to obtain. They were cheated, and the poor slave was deceived. It was also evident, as facts have since proved, that in some respects it was worse than slavery ; and that its cruelties were such as to cause fear that many of its miserable victims would be destroyed before the future day of true liberty arrived. The punishments inflicted on the apprentices were more numerous and severe than in the time of slavery. "During the short period of two years 60,000, apprentices received 250,000 lashes, and 50,000 other punishments by the tread-wheel, the chain gang and other means of legalized torture."

The apprentices became more exasperated, and the terrors of a more fearful rebellion than the former was only averted by the influence of the Governor, the Missionaries and a "faithful few" among the corrupt magistrates. The House of Assembly, the chief synagogue of slavery, did nothing to prevent these disasters, and treated the instructions of the Home Government upon the subject of providing a remedy with contempt. "The whipping of females," said the Marquis of Sligo to the House of Assembly in his address, "you were informed by me, officially, was in practice ; and I called upon you to make enactments to put an end to conduct so repugnant

"to humanity, and so contrary to law. So far from passing an act to prevent the recurrence of such cruelty, you have in no way expressed your disapprobation of it. I communicated to you my opinion and that of the Secretary of the State, of the injustice of cutting off the hair of females in the House of Correction previous to trial. You have paid no attention to the subject."

The annexed cut represents the tread-mill used to punish the refractory, or rather to gratify the planters' love of tyranny. The prisoners are tied by the wrist to the horizontal pole above; the man to the right sitting on a lever, can regulate the velocity of the wheel, and by sudden movements throws at his pleasure, every one on the wheel "out of step." The poor victims then hang till they can "recover their step," every bar of the revolving wheel lacerating their limbs. Ten or fifteen minutes was the longest time any were allowed to be on, and even then, some, especially the females, would be suspended by the wrist in a fainting fit nearly all the time. To the right of the picture is a woman in a swoon; another is having her hair cut off. To the left, an Overseer and "visiting Justice !" are witnessing with great satisfaction the exercise of the "Triangles." The "chaingang" is just leaving this "House of Correction." These instruments of torture are now all destroyed. In 1840 Mr. Knibb at Exeter Hall said,—“When I went to (see) the treadmill—for I have been there, and some have said I deserved to go there every day—I asked permission to go upon it, but the supervisor said, Mr. Knibb it is of no use—it is rusty. The fact is that ever since the first of August 1838, we never have been able to muster hands enough to turn it, and down it must come. And I say down let it come. When it was erected, I stood by the custos of the parish who said, ‘Mr. Knibb dont you think we shall improve the morals of the people by the mill?’ No no, replied I, if you have any old gouty gentlemen it might improve their legs.”

Most of the special Magistrates, though appointed by the English government as the proper protectors of the apprentices, feasted with the planters, and became their mere tools of oppression. The whole system was a complete failure; it proved that nothing between slavery and freedom could exist, or be of any avail to prepare either master or slave for full emancipation. So convinced was Antigua of this doctrine that its Legislature would not consent to the Apprenticeship, but introduced full freedom at once. Efforts were soon made to annihilate it. Governors Sligo and Smith successively represented to the British Government its true character, and the former, a large proprietor in Jamaica, proved the slurriness of his reports by forwarding his applications. *Mr. Knibb and Mr. Knibb* after a full and



TREAD MILL OF THE APPRENTICESHIP SYSTEM, 1834.

personal examination, exposed in their publication, the nefarious and evil workings of the scheme. The Baptist Missionaries were not behind-hand. William Knibb again went to England, and the thunder of his eloquence reverberating through the length and breadth of the land, awoke the public to a sense of the shameful deception practiced upon them. The philanthropy of England was again aroused—hundreds of deputations waited on the government—petitions signed by upwards of one million persons claimed the fulfilment of the solemn contract made for the abolition of slavery, and though for a time, the vast power and influence of the “West India Interest” delayed the boon of liberty, they ultimately succeeded and cut short the apprenticeship system on the first of August, 1838.

### UNCONDITIONAL FREEDOM.

It is quite impossible in this scanty sketch to do justice—that ample justice so well due—to all the noble band that devoted themselves to this glorious cause. In Jamaica the apprentices themselves set an example of patience, forbearance, and perseverance, not surpassed perhaps in the history of the world, while those who comforted, assisted and prayed with them in the scenes of their distress, endured their share of toil and persecution. In England every denomination of Christians—all parties, and all sections of the press, sent forth the champions of liberty to struggle for the slave. Their reward they enjoyed without a drawback when the welcome and astounding news arrived that the 800,000 liberated slaves had received their freedom on the memorable first of August without the least infringement of any law—not a single instance of violence or misconduct having occurred at that excitable period.

In Jamaica no case even of intemperance, so far as could be ascertained was found in any part of the Island. This was indeed a most triumphant answer to the often repeated prophecies of ruin, bloodshed and rapine, which would follow emancipation. The most complete demonstration of the peaceful and humanizing effects of liberty was afforded on this never-to-be-forgotten and glorious day. And how was it celebrated? Details we must at present exclude, but observe that not only the religiously disposed, but the irreligious, joined in devout services of thanksgiving to God, acknowledging the hand of his Providence as the bestower of this best of gifts—Freedom. Four years previous they had with similar feelings, and with

the most heart-stirring meetings and rejoicings lauded in the advent of conditional liberty ; but now when the full tide of perfect freedom rolled its blessings to their feet, their joy knew no bounds—their astonishment was too great for utterance. At nearly all the churches, interesting services were conducted for various purposes, but it would be too difficult to select one as an example in this general account. It will be enough to add that, whether the meetings were for prayer or praise, or speeches, or a public dinner, or the laying a corner-stone, or opening a new chapel, or the examination of schools—all united in heart-felt gratitude to God, and thankful expressions to Abolitionists for this inexpressible blessing—their birthright—their freedom.

At nearly all the Missionary stations a funeral ceremony was performed at 12 o'clock, P. M. 31st July, over the "remains" of slavery—and a "Tree of Liberty" planted to memorize the occasion, and mark the spot. A coffin containing broken whips, chains, hand-cuffs, collars, thumb-screws, &c. was lowered into the grave, and while being covered with the earth, the, not weeping friends, but conquering enemy sung in triumph the following funeral anthem:—

"Now Slavery we lay thy vile form in the dust  
And buried forever there let it remain,  
And rotted and covered with infamy's rust  
Be every man-whip and fetter and chain."

O who will not respond to such a sentiment as this? Only those who are themselves "covered with infamy's rust." Blessed sight, to see the once oppressed and degraded "human chattel" with his foot on the grave of slavery, singing its funeral dirge. But the "Tree of Liberty" was only just planted, and required the utmost care and cultivation. Though the "form" of slavery was dead, its spirit was alive, and every effort was made to render the tree unfruitful. This has been partially effected by the conduct of the proprietors and managers.

## THE OPPOSITION AND BAD MANAGEMENT OF THE PLANTERS.

Some of the newly emancipated laborers actually went to their work on the 2nd day of August, and many gave the first week of their labor as an offering of conciliation and good will, to their employers. Did the latter act as wise men, and try to prevent any further disagreement, and bury in forgetfulness all the past? Nay—

they tried by a variety of shameful means, to make free labor so cheap, and the free people so helplessly dependent upon them as to compensate for the alledged losses of emancipation. When, after the rejoicings, the negroes were asked if they were going to "turn out to work," the ready reply was, "O yes, massa, if massa pay we."—"Well how much a day do you want?" "O massa you know." "I know! how can I know?" "Because massa tell we the pay. When prentice want for buy himsel, Massa *swear* him worth four bits (37½ cents) a day. Now massa, freeman want dat, and dat's all we ask." This fair, honorable, and most reasonable proposal the planters indignantly rejected. They offered them *twelve and a half cents*, and some only *nine cents per day*. This, of course, was rejected; and hence arose a contention that has proved so injurious to the planters, and is the chief cause of the diminution of the crops since 1838. The planters united and agreed not to give above a certain rate of wages which was about as follows:

1st class.—Male laborers, 12½ cents; females 9 cents.

2nd class.—Men, 9 cents; Females 6¼ cents; Boys and Girls from 3 to 6 cents.

They were then to live in their houses on the property, and cultivate their provision ground rent free—but *subject to summary ejectment*.

The laborers, advised chiefly by the Baptist Missionaries, and a few other determined friends, would not listen to these proposals; they demanded their full wages. On the other hand the employers resorted to the old method of compulsion, though of a different kind. The most prominent men were ejected from their houses—the coffee-trees, the bread fruit, the cocoa-nut and other trees, were cut down; the provision grounds were taken from the people, and destroyed; and rent and "double rent" was exacted from every tenant. For the most wretched hut—the only good houses on the estates were built by the slaves themselves in their spare hours—each member of the family was required to pay from 25 to 50 cents per week. Every other species of annoyance and persecution followed.—The persecuted looked for a refuge, and though the planters refused to lease or sell an inch of ground, and used their utmost vigilance to prevent others doing so, some was obtained, chiefly by the aid of the Missionaries, who advised the people to persist in their demands and to leave the estates. Hence, and from this cause only, first arose the "free villages" which soon afforded a welcome shelter from the storm of oppression, and cheered the hearts of the still persecuted race.

Such was the beginning of those transactions which to this very day are injuring the sugar manufacturer. It is his own fault. Instead of reconciling himself to the change—paying fair wages, what he himself swore to be such, and thus making labor profitable and acceptable—instead of cultivating the good will of the laborers, and seeking their improvement, he acted in direct hostility to them, and to his own interest ; and at the present time the same infatuated spirit actuates a great number of his fellows. Who can wonder, then, at the diminution of the crop, and the difficulties of the planter ; and who but the insane will not charge the loss to his account? As we proceed an answer will be given to the objection so commonly urged, namely: that the crops have decreased since the introduction of freedom. That diminution can be traced to other sources than that event. It can be proved that emancipation is not chargeable with it, or to say the least, that it has not been occasioned either by the laziness, or unwillingness, of the negroes to work.

Another subject of the most interesting importance now claims attention, and though our limited space forbids extended remarks upon it, the best effort will be made to present a true sketch.

### THE RESULTS OF EMANCIPATION IN JAMAICA.

The reader will not forget that this first number is intended only as a general introduction to the whole subject, and to excite such an interest in it as shall justify the publication of consecutive parts more copiously detailing the history and results of Liberty in the Islands of the West.

As was predicted, the dawn of Liberty ushered in the brightest day of knowledge and religion that Jamaica had ever witnessed.—The clouds and gloomy darkness of African superstition, and European cruelty gave way before the cheering rays of Freedom's light, the genial warmth of which, like the balmy and brilliant sky of the Western Isles, called forth the sweetest and most luxuriant flowers and fruits. Schools immediately sprang up on all sides—maintained generally by the liberality of the people themselves. For the wretched policy of the State in supporting one or more sects as a dominant party, will in Jamaica, as in England, so long as it lasts, prevent a national system of education. But before we give details of education and religion, it may be well to afford the reader an idea



of the population of the Island, for which purpose the following table is abridged from the census taken in 1844.

Number of white inhabitants,	-	-	-	15,776
“ “ colored “	-	-	-	68,529
“ “ black “	-	-	-	293,128

Total.	-	-	-	-	-	-	-	377,433
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Of these there are 51,707 under 5 years of age.

47,221 from 5 years to 10 years.

25,963 above 10 years.

It is very difficult, indeed next to impossible, to obtain any data on which to form a correct statistical table of education. During slavery there were but a few charitable schools, and others in the towns badly attended, and almost nothing was done for the education of the negroes. In the Apprenticeship something was done, but a variety of difficulties prevented the full operation of the schools. In 1841 the published reports give the following summary:

Day schools of all denominations, 186. Sunday schools, 100, and 20 or 30 evening schools. The number of scholars was reported to be 62,240. Since that period the “Mico schools,” an endowed institution, have nearly all been closed for want of funds; and several other schools, formerly supported by the different churches, have been abandoned on account of the pressure of debts incurred in building, and of the hard times and low wages. These circumstances have very much hindered the extension of education. Added to this, the attendance of the children is very irregular, owing to the fact that their active employment with their parents in the fields, seems necessary on account of the low wages they obtain. Notwithstanding these things, we believe that the number of day schools has increased, and that there could not be less than 500 in the Island, in the year 1846. The Sunday schools also have abundantly increased, and are well attended.

Much also is done in a private manner, and the adults are very generally gaining at home, by personal application, a knowledge of reading and writing. Any one formerly acquainted with the ignorance of the slaves and apprentices, must be struck with surprise on entering a place of worship, to see so large a proportion of the congregation with books in their hands. The sale of Bibles and Hymn books, and the use of Sunday school libraries, has rapidly increased, and is quite amazing when compared with olden times. Knowledge also is not confined to the schools,—general information is widely spreading, and an eagerness to improve and to learn is continual.

ly being exemplified in expressions like the following:—"It's the head, massa—the head, massa do the work." One old man during slavery procured a copy of the alphabet, and being obliged to hide it for fear of a flogging, and ask information concerning the names of the letters secretly, was twelve months learning it perfectly.— But now the gray headed are to be seen every Sunday in the schools conning their books with *spectacles* on, which article, by the way, has become quite an item of commerce. The general ability of the scholars and the character of the schools will not suffer in a comparison with those in other countries of the same standing.

The colored and black people are decidedly a religiously disposed race, and the increase of the churches, and multiplication of chapels since freedom, have been really astonishing. The following tables are presented for consideration:

Number of Ministers in Jamaica in	1831	1841	1846
State Episcopalian church,	52	74	
Presbyterian,	4	13	
Wesleyan Methodists,	16	29	
Baptists,	16	27	
Moravian,	8	12	
Congregational, Independents, Wesley- an Association and American Mis- sionaries about		15	
According to the census of 1844 of all denominations,			267
Total,	96	170	267

The number of accredited members in full communion, exclusive of inquirers or catechumens in 1842, were as follows:

Baptists about	30,000
Wesleyans,	23,000
Moravians,	5,000
Congregational Independents,	2,000
Presbyterians,	7,000
American Mission,	1,000
Wesleyan Association,	4,000
Total,	72,000

This is exclusive of the Church Missionary Society, the State Episcopal Church, Roman Catholics and "Native" Churches of different denominations. It has been supposed by those best able to

judge that, at that period there were not less than 100,000 real evangelical christians—and their number has been increasing. This shows that more than one-fourth of the population are members of churches. Where can such results be exceeded? In 1846 the members had considerably increased, but the different reports have not come to hand. This statement will be verified by the following list showing the greatly augmented number of chapels purchased or erected. There is no correct list of those existing in 1832, but it may be remarked that about two-thirds of those belonging to the “sectarians,” that is the dissenters, were destroyed:

	1842	1845
Number of Chapels belonging to		
the State Episcopal Church	50	74
Moravian, - - -	11	10
Kirk of Scotland, - -	2	1
Presbyterian Mission, -	12	16
Congregationalist Mission,	11	16
American Mission, -	5	5
Native Baptist, - -	9	45
Church Missionary Society	8	—
Wesleyan, - - -	50	68
Wesleyan Association, -	8	11
Baptists - - -	60	84
Native Wesleyan, - -	—	1
Free Church of Scotland,	—	1
Plymouth Brethren, -	—	1
Catholics, - - -	—	4
Jews, - - -	—	4
Total,	226	342

Besides these, there are regular preaching stations, chiefly sustained by the missionaries, in destitute parts, where temporary sheds or private houses are used to proclaim the word of life to the people. Will not the reader, on looking over the above figures, come to the conclusion that Jamaica is as well supplied with religious privileges as almost any country in the world, and that Emancipation must have the glory of this blessed result?

It may be asked if this numerous increase of the churches is any evidence of the real state of religion among the people? Much has been said against the churches in that country—but it is considered

to arise from ignorance of the true condition of affairs, or from misrepresentation. From a personal engagement in the work, the writer believes that by all the missionaries whom he is acquainted with, the utmost anxiety is felt and care exercised in admitting members to the churches, and keeping none but the pure in their fellowship. For real and practical piety the Jamaica churches will bear comparison with those of any land, and though, of course, there is much imperfection, and their manners and habits are not so refined as in more favored parts of the world, yet there is a simplicity and sincerity in their religion that would do honor to any body of professing christians. "By their works ye shall know them," is the rule by which they can afford to be judged; and the following account of a section with which the writer is most intimately acquainted, will enable the candid mind to come to a correct decision.

In *liberality* they outdo many others. Take, for example, the Baptist churches. In 1832 all their chapels, schoolhouses and dwelling houses, with the exception of five or six on the south side of the Island, were burnt or pulled down. From that time till 1840, sixty chapels, schoolhouses, and other mission premises were purchased or built, costing not less than \$300,000, two-thirds of which, at least, was raised in the Island. Since that time to the present, about forty more have been added, and from the 1st of January, 1842, the churches have supported their Ministers and School Teachers, having only occasional gifts from different persons interested in the welfare of Jamaica. In 1846, the Society of Friends in London generously gave \$2500 towards the Schools belonging to the Baptist Western Union. The buildings in some instances are not completed, and a heavy burden of debt has oppressed the energies of the congregations, but these drawbacks have not hindered the general increase of the churches, nor their liberality in other respects. In one year, 1842, they raised \$5000 for the African Mission, and always according to their ability are ready for every good work. Their private acts of kindness to their ministers—to the destitute—and to each other, are of a deeply interesting character; but we cannot touch this subject more. What is said of the Baptists, may be said of all—that for christian liberality they are perhaps unsurpassed by any churches in the world. "I have reason to believe" says Mr. Candier, "from data before me, that the despised negroes of Jamaica raise among themselves, by voluntary contributions for chapel building and other church purposes, at least \$250,000 or \$300,000 per annum."

Another important evidence of their true piety is the *increase of morality* throughout the Island. Concubinage, which was almost universal, and almost necessarily so, is now considered disreputable. The "Returns of Marriages," from the Registrar's office, must be highly gratifying to the friends of humanity :

	1841.	1842.	1843.	1844.
No. of Marriages by Dissenters up to April, 1841, commencing, we suppose, 1st Aug. 1838,	11,655	5018	1800	1586
Ditto, by Episcopal State church,	2896	1971	1941	1486
Total Dissenters, 20,059 ; State Church, 8294.				

And what is of the highest importance, and as remarkable, is that public opinion thus formed among the colored people is influencing the white population. Their morals, loose and corrupt though they be,—so much so that the reader would probably start with horror if depicted on this page,—are now rapidly improving under the holy and genial influences of Freedom. To a great extent, compared with former years, they are honoring the long forgotten institution of marriage, and at all events concealing from the public gaze the evils of which formerly none appeared to be ashamed.

Another proof is advanced, a *Decrease of Crime* has taken place everywhere. This is the statement of the chief magistrates on the bench of the Quarter Sessions and of the Assizes. The fact also, must be evident to any one who has in the slightest manner observed the progress of the people. Highway robbery is hardly known. The Planters are accustomed to send a boy some 20 or 30 miles with a check on the Bank, or on a merchant, for one or two thousand dollars, who carries it back on his mule with perfect safety. Thefts and robberies are more common, but these have gradually decreased. Swearing, and drunkenness, are quite uncommon. It not unfrequently happens that the courts have no cases brought before them, and often those presented are of a very trivial nature. In the petty, or magistrates' courts, there is more litigation, arising from non-payment of debts, quarrels and other matters. These used to be settled by the masters formerly, but everything now appears before the Justices. Indeed, the people have been too ready to exercise their new rights in this respect. It in some cases occurs that the most vexatious proceedings arise from the tyranny or the overbearing conduct of the overseers, in a few instances from the corruption of the magistrates, and frequently from the violence of the Police.

So important is it to show that crime is becoming less frequent, that it is thought best to give some extended evidence on this point, and with this view the following extracts are given:

Dr. Davy (who, if we are not mistaken, was a magistrate) writes, in 1839, "The Parish over which I preside contains 22,000 souls. "There is no crime in it now. The jail has only 3 inmates—one old "convict, and two persons for assault." Mr. Candler, in 1839, an eye-witness, having visited the Island on a special tour of inspection, writes, "Crime is diminishing. The prisons at Kingston, to which "city, as to a common sewer, the scum and filth of the population "naturally flow, are, perhaps, as full as they used to be; but the jails "in the rural districts have very few inmates. In Falmouth, the "capital of the large parish of Trelawney, two weeks ago, only two "prisoners were brought up to the sessions for trial; one was acquitted and the other was sentenced to a week's imprisonment. At "Chapelton, the chief town of the parish of Clarendon, containing "20,000 inhabitants, the prisons last year were thrown open at "several different times, and on one occasion, for eight days together "there was not a prisoner within the walls. At one of the Quarter "Sessions at Mandeville, not a single prisoner was brought up for "trial. In the jail at Morant Bay I found four English sailors committed for an assault, but not a single black or colored person! At "Port Antonio, a shipping town, fourteen persons of every class; and "at Buff Bay, eleven."

Well might Sir Lionel Smith, the Governor of Jamaica, answer the address of the Baptist Western Union, upon his retirement from office in 1839: "Gentlemen, the first year of freedom has passed "away. What were the forebodings of its enemies? Where are "the vagrants? Where the squatters? Where the injuries against "properties or the persons of white men? Out of the 300,000 oppressed slaves let loose in one day to equal rights and liberty, not "a human being of that mass has committed himself in any of those "dreaded offences. The admirable conduct of the peasantry in such "a crisis, has constituted a proud triumph to the cause of Religion; "and those who contributed to enlighten them in their moral duties, "through persecutions, insults and dangers, have deserved the regard "and esteem of the good and just in all christian countries."

In corroboration of these statements, the Queen said in her prorogation speech to Parliament, 10th August, 1839: "The conduct of "the emancipated negroes, throughout the West Indies, has been remarkable for tranquil obedience to the law and a peaceful demeanour in all the relations of social life."

The following years are marked with the same features as the first year of Freedom. It is not intended that these quotations should convey the idea that there was no crime; there was considerable in some districts;—but they are offered to show, what is scarcely ever seen in any country, courts meeting without prisoners, and jails

without inmates! Besides the general favorable impression this must make, it will be shown, before the extracts are concluded, that offences have greatly diminished in numbers.

The three next are taken from the "Morning Journal," a paper not much inclined to favor the black people:

"A Court of Quarter Sessions was held at Rodney Hall, St. Thomas-in-the-Vale, August 8, 1842; T. W. Jackson, Esq., Chairman.  
 "The Chairman addressed the Grand Jury, briefly remarking upon the light state of the Calendar, which contained no cases of unusual importance. A few cases which had lain over from last court were disposed of; after which, there being no bills, the Grand Jury were discharged, and the court adjourned."

## IMPROVEMENT IN THE TIMES.

KINGSTON, MARCH 22, 1843.

"Our readers will be surprised, and we doubt not pleased, to learn that for the last five days not a single prisoner has been taken up and committed to the cage of this city! We record this fact with great pleasure, as we believe such a circumstance never occurred since the building of the city."

## DMINUTION OF CRIME.

"It is extremely pleasing to find that in Kingston and the adjoining parishes of St. Andrews and Port Royal, crime *continues* to decrease, This pleasing fact is evidenced by the charge of the Hon. Mayo Short in his address to the Grand Jury on the 20th May last, 1845."

Other parishes than those already named, afforded the same delightful evidence. In Trelawney, a parish of 25,000 souls, the calendar of the Quarter Sessions for the year 1844, presented only 13 cases! In Hanover, a parish nearly as populous, there are very often, to the writer's own personal knowledge, not more than six or seven prisoners in the jail for debt, for trial and for punishment.

To sum up the whole matter, we shall now give the latest intelligence offered to the public in the speech of Judge McDougal to the Grand Jury of the Surry Assizes, February, 1846. He addressed those gentlemen on this subject as follows: "Another important document has been furnished me by Mr. Lambert; it is a report of the number of convictions which have taken place during the last seven years, from 1839 to 1845 inclusive, in all our criminal courts of Assizes and Quarter Sessions, including also, cases of larceny under five shillings tried at petty sessions. This return exhibits a very satisfactory result; it shows that in the year 1845 there has been an evident decrease in the former amount of crime. During

"the period from 1839 to 1842 the return shows a progressive increase of convictions, arising in all probability from the very active employment of the police in the detection of offenders; from that time there has been a diminution of the progressive increase, and in 1845 there has been a corresponding diminution of the progressive increase of crime, and consequently in the amount of convictions. From this, gentlemen, *you may come to a safe conclusion, that there is, in point of fact, a large decrease in crime throughout the country.*"

Another evidence of the favorable and improving state of society is produced by the same Judge, when he remarks, "That from the report of the Inspector General, and from data which he gives in returns from England and America, whilst the average rate of re-convictions in those countries is as one in four, it is only one in ten in this island, and in the last quarter one in twenty-five! In a report made by Mr. Hill, Inspector General of Prisons in Scotland, the re-convictions have been returned as one in three, among that generally well conducted, steady people."

Some explanations might be made relative to certain parts of this address, but we must draw this subject to a close. We cannot refrain, however, from quoting the following from the "Morning Journal," on the above speech.

"Such a people do not deserve to be stigmatized, as they have been, as idle, immoral, and disorderly. \* \* Idleness is the fruitful mother of crime and want; and it is therefore impossible for an idle people to exhibit, in the statistical return of offences committed by them, anything like a diminution. If these returns, therefore, have proved nothing else, they have satisfactorily established that the people of Jamaica are not an idle race."

These pleasing facts are more to be admired, nay, are amazing, when we consider the former deadening and degrading influence of slavery. Slavery is enough to turn men into devils. We might reasonably expect slaves to be professors in duplicity, sensuality, theft and ignorance—and many were such, but O! how altered now! Freedom has given a new life to the slave, who seems as with one bound to spring to the stature of a perfect man. Indeed, they were not men before—but chattels. Now they are raised to their rightful and natural condition, the inspiration of the Almighty which giveth understanding has resumed its power—they act as men and not as machines.